A CATALOGVE OF SVCH TESTIMONIES IN ALL AGES AS PLAINLY EVIDENCE *BISHOPS* AND *PRESBYTERS* TO BE BOTH ONE, EQUALL AND THE SAME IN IURISDICTION,

Office, Dignity, Order, and degree, by divine Law and inſtitution, and their diſparity to be a meere humane ordinance long after the *Apoſtles* times; And that the name of a Bishop is onely a Title of Miniſtration, not Dominion, of Labour not of Honour, of Humility, not of Prelacy, of painfullneſſe not of Lordlineſſe, with a Briefe Anſwer to the Objections out of Antiquity, that ſeeme to the contrary.

William Prynne. author W. Prynne

ARY OF THE UNION SICAL SEMINARY. NEW YORK.

Printed in the Yeere. 1637.

1637
tP97

THE FIRST SQVADRON.

THese Testimonies I shall Marshal into 5 distinct *Squadrons*, for order sake. The first *Squadron* consists of Divine Authorities; Whereof our Lord and Saviour Christ himselfe (a) 1 *Pet.* 2, 25, *&* 4, 4. *Iohn* 10, 1. 2, 3. (*viz. chiefe Shepheard and Bishop of our Soules*) is the Supreame generall, whose testimony of this nature we have upon record. *Matth.* 10. 12. *c.* 11. 29. *c.* 12. 3. 4. *c.* 29. 30. to 39. *c.* 23. 8. to 13. *c.* 28. 19. 20. *Mark* 9. 34. 35. *c.* 10. 35. 10 46. *c.* 16. 15. *Luke* 9. 46. 47. 48. *c.* 22. 23. 24. 25. 26. 27. *Ioh.* 6. 13. *c.* 18. 36. *c.* 20. 22 23. Next to him we have his Apostle St. *Peter*: 1 *Pet.* 5. 1. 2, 3, 4. together with the Apostle St. *Iohn*, 1 *Iohn* 2. 15. 16. 2 *Iohn* 1. 3. *Iohn* 1. 9. The Apostle St. *Iames* *Iam.* 5. 14. *Acts.* 15. 3. to 30. *Paul* the Apostle. *Acts.* 20, 17. 28. *Phil.* 1, 1. 1 *Tim.* 3. 1. to 6. *c.* 4. 14. *c.* 5. 17. 2 *Cor.* 1. 24. *Tit.* 1. 5. to 14. 1 *Cor.* 1. 14. 23. to 34. *Ephes.* 4. 11. 12. and *Luke* the Evangelist: *Acts* 14. 23. *c.* 15. 2, to 30. *c.* 20. 17. 28. to which all other fore alleaged texts in *Timothy* and *Titus* may bee added.

THE SECOND SQVADRON.

THe second *Squadron* is made up of Fathers and Councels ranked according to their severall antiquities, *Anno Christi* 100. We have *Ignatius* the *Martyr* (if the Epistles be his and rightly understood) *Epistle* 5, 6, 7. 8, 9, 10. 11, 12, 13. 14. *Papias apud Eusebium Eccles. Hist. l.* 3. *c.* 33. *Policarp* the *Mar-*

14,061

157 Epiſt. ad Philip. Bibl. Patrum. Tom. 1 p. 96. B. Anno 102. Pope Anacletus apud Iuonem Decret. part 3. c. 52. & Laurentium Surium concil: Tom. 1. p. 165. Anno 150. Iuſtin Martyr. Apologia 2 Anno 150. Apoll inarius apud Euſebium Eccleſ. Hiſt. l. 5. c. 16. An. 160 Irenæus Contra hæreſes. l. 3. c. 2. l. 4 c. 43. 44. & apud Euſebium, Eccleſ. laſte. l. 3. c. 23. l. 5. c. 20. 28. Anno 200. Clemens Alexandrius: Apud Euſebium Eccleſ. hiſt. l. 3. c. 20. Tertullian Apologia adverſ. Gentes c. 39. Anno 220. Origen in Matthæum Homily 1. 13. & 31. in Heſaiam Hom. 6. Anno 240. Dionyſius Alexandrycus apud Euſebium Eccleſ. Hiſt. l. 7. c. 2. 24. Anno 250. Cyprianus de ſimplicitate Prælatorum, Epiſt. l. 3. Epiſt. 13. & l. 4. Epiſt. 9. Anno 325. The Counſell of Nice Can. 6, 7. 8. apud ſurium Tom. 1. p. 342. 343. Anno 360. Hilarius Pictavienſis Epiſtola ad Maxentium Anno 364. The Counſell of Laodecea, Can. 56, 57, 58, apud Surium. Tom. 1. p. 458, 459. Anno 370. Baſilius magnus in Cap. 3. Iſaia Tom. 3. p. 399. & Apud Nazianzenum Oratio 30. p 503. Gregory Nazianzen. Oratio 9. p. 202. Oratio 15. p. 366. Orat. 21. p. 370. Oratio 13. p. 357. & Oratio 26. & 35. Ambroſe in Epheſ. 4. Tom. 3. p. 239 in 1 Tim. 3. p. 272. Adrius apud Epiphanium contra hæreſes l. 3. hær. 73. p. 735. 759. Pope Damaſus. the 1 Epiſtle apud Surium Tom. 1 p. 466, 467. Anno 381, Sardicenſe Concilium Can. 6. 7. ibid p. 414. Anno 390. St. Ierome Epiſt. 2, 83, and 85. ad Evagrium. Com. in Phil. 1 Tit. 1. & 1 Tim. 3. Epiſt. 3. ad helioderum c. 7. Com. in Ezek. l. 10 c. 33, in Soph. c. 2. Com. l. 2, in Epiſt. ad Galatas c. 4. Com. l. 2, in Epheſ. c. 6. De 7. Ordinibus Eccleſia. Tom. 3. p. 58, 59. Anno 400. St. Chriſoſtome. Hom. 1. in Philip. Tom. 4. Col. 1039. hom. 11, in 1 Tim. Col. 1359. hom. 2. in Tit. 1, Col. 1463: Hom. 35, in opere imperfetto in Matth. Homil. 11. in Epheſ. & de Sacerdotio l. 3. Anno 410. St. Auguſtine Epiſt. 19. 82. 85. Tom. 2. p. 92, 316. 320, 321. quæſtiones ex utroq; mixtim. Quæſt. 101. De Baptiſmo Contr Donatum Tom. 7. part 1 p. 471 472, de Civitate Dei l. 19. c. 19. Enarrat. in Pſal. 118. & adverſus hæreſes. l. 3. 33. An 430. Tractatus Interpretatio in Phil. 1: 1, 1 Tim. 3. and Tit, 1. 5. Tom. 2. p. 88. 129. 139. An 436. The 4. Councell of Carthage Can. 14, to 26, An 450, Pope Leo the 1. Epiſt Decret: 85. c. 2. Primaſius in Pſal. 1. 1. 1 Tim. 3. & Tit. 1 & Apoc. 2. Anno 500 Remigius in Pſal. 121. & 1 Tim. 3. An: 530. Iſidor Peluſiota Epiſt. l. 2: Epiſt. 123. l. 3. Ep. 223 An 600 Gregory firſt: Paſtoralis cura lib part 2. c 6. Epiſt. l. 7. Epiſt. 117. Moralium l. 24. c. 29. 30. l. 20. c 28. l. 22. c 23. & Homil 17. in Evangelia An 630, Iſidor hiſpalenſis Originum l. 7. c 12. l. 8. c 5. & de Eccleſiaſticis officijs l. 2. c 7. An. 657. The 5 councell of Hiſpalis 2 Can. 6, 7, An: 790, Elias Cretenſis Coment: in Nazianzen Orationes fore repeated, An 816. The 6 Counſell of Aken under Lewes the godly, c 1. 2 10, 11, Anno 840 Rhabanus Maurus de univerſo l. 4. c 5. in Matth. l. 5. c. 16. Tom. 3. p. 93. in Epiſt. Pauli l. 19. in Phil. 1, 1. 1. 23. in 1 Tim. 3. l. 23 in Tit. 1. Tom. 5. p. 455. 456. 498. 499. 521. 522. 523. De inſtitutione Clericorum l. 1. c. 4. 5. 6. Tom: 6. p. 536. Haymo Halberſtatenſis, in Phil. 1. 1. & Tit. 1. An 860. The 12 Councell of Toledo, Can: 8, Amalarius Fortunatus de Eccleſiaſticis Officijs l. 2, c. 13. Anno 1050. Pecumenius in Acta Apoſt: 5 15. & 2. in Phil: 1. 1 Tim: 3. & Tit: 1. fol. 79. 586. 655. 683. Anno 1070. Theophylact. Com: in Act: 20. 17. 28. in Phil: 1. 1. 1. Tim: 3. & Tit: 1. p. 517. 576. 600. 801. Anno 1100. Conradus Bruno, in Phil: 1. 1. 1 Tim: 3. Tit: 1. Anno 1130. Barnard De Conſiderationes ad Eugenium l. 2. 34. Epiſt. 42. Sermo 23. 33. & 77. Super cantica De laudibus Maria. Homil 1 & Concio in Concilio Rhemenſi. & ad Paſtores Sermo.

a Surius 6. Tom. 3. p. 299. 302 309

b Surius 6. Tom. 2. p. 719.

c Surius. Tom. 3. p. 299. 302 309

d Surius Tom. 3. p. 4. 5.

The Third Squadron.

The third Squadron is constituted of forraigne Cannonists, and Popish Schoolemen, writers and Councels from the Yeare of our Lord 1100 till this present: as *Ibo Carnotensis Decretalium pars 5. c, 58. 59. 72, 107. 143. 144.* Peter Lombard Sententiarum *l, 4. distinc. 24. I. K. L. m. & Comentatis in* Phil. 1, 1, Tit: 1. & 1, Tim: 3 Gratian the *great Canonist* distinctio 18, 21, 22, 23, 24, 25, 39. 50, 60, 61, 62, 63, 64, 65. 66, 67, 68, 80, 93, 95, Causa 2, qu: 7, Causa 24, qu, 3, Hugo Cardinalis in Phil: 1, 1, Tit: 1, & 1: Tim: 3, Aquinas secunda secunda. qu: 84, Ar: 6 arg: 1. Supplementum in tertiam partem qu: 17, Art 7 Durandus in l, 4, Sentent: Distinct: 24. qu: 5, 6, & Rational Divinorum l, 2, Iohannis Parisiensis, de potestate Regia & Papali apud *marinaum* de Ecclesia c, 11, & Catalogum Testium veritatis p, 525) Carthusian Cajetan und *the Author of the Ordinary gloss* in Acts 15, & c, 20, 17, 28, Phil: 1, 1, 1, Tim: 3 Tit, 1, 5, 7, cardinalis Arelatensis apud *Aneam* Sylvium de Gestis Concilij Basiliensis l. 1, p, 27, 28, 29. Alvarus Pelagius de Planctu Ecclesiæ l, 1, Art: 70. l, 2, Art 1 to 17. Panormitam c, 4, de Consuetudine, Anselmus Lucensis Collectanea Can: l. 7, c. 8 7 & 127: Gregorius Tholosimus, Polycarp l, 2, Tit: 19, & 39, Iohn Thiery Glosia in Gratianum distinct: 95, cap olim, *with all other Glosses and Canonists on that Text Henricus Goricheus*, in l, 4, Sentent: Distinct: 24. Astensis Summa pars 2 l, 6, Tit: 2, Artic: 2, Angelus de clauciso Summa Angelica Ordo 1, *The* [a] *councell of Lingon*, Anno 1404, *& of Paris* Anno 1557 Durenus de sacr: Eccle: injust l, 1, c, 7, Onus *Ecclesia* c, 14, to 27, *Nicolaus Cusanus* de concordia Catholica, l, 2, c. 33, Alphonsus a Castro adverf, *hær* Sit Episcopus. Michael Medina de sacro hem Orig, et continentia, l 1 c 5, *Claudius Espencæus* in 1 Tim. c 3, Digressionum in Tim, l 1 c: 1, 2, 3. and in Tit, 1 5, 7 The Rhemists annotations on Acts 20: sect 4 and in Tim 4, Phil, 1. 1, Tit. 1 5 7, Iacobus Fabor in 1, Tim, 3 &, 4, & Tit 1. Sixtus

Sevensis Bibl *sancta*, l 6, Anno 323, Azorius Moralium: pars, 2 l, 3 c, 16, Baronius Annull Eccles, Tom 1, p, 320 Iacobus de Graffijs desicisionum Aurearum pars, 2 l, 1 c 9: 11, 5, 8, 9, 10, 14 16, l, 3, c. 12, n, 3. 4. Petrus Binsfeldius Euchyridion, *Teologia* Pastoralis pars, 1 c, 15. with other *Pontificians* though sundry else of them are the greatest sticklers for *Episcopall Monarchie* of Purpose to advance the *Popes* Supremacy with the Parity of *Bishops* and Presbiters *Iure Divino*, utterly subverts and ruines, I shall close up this Squadron with the late Authorities of some Seminary Priests in *England*. As namely of *Nicholas Smith*, in his modest and briefe discussion of certaine Assertions which are taught by Mr. Doctor *Kellison* in his Treatise of the Ecclesiasticall *Hierarchie*, where thus he determines, (*) I judge * See Censura facultatis Parisiensis Parisiis 16. 31. p. 16 21. 24. 25, 27 there is no rashnes to affirm that since *England* enjoyed a *Bishop*. (to wit a *Popes Bishop*. to confirme the Papists, and controll the Priests, namely *Richard Bishop* of *Chalcedon* created the generall *Bishop* and superintendant, both of *England*. and *Scotland*. *by Pope Vrbane* speciall *Bull*, dated the 4th. of *August*. Anno 1625. The Coppy whereof you shall find printed, in *Censura Propositionum quarundam &c. per facultatem Theologiæ Parisiensis factæ Parisiis*,

[a] Apud Bochellum decreta Eccles Gal l 3. Tit. 2. de Ordinatie c: 4 5.

Parisis, 1631, *p.* 63, 64, 65: that more damage hath happened to the Catholikes in generall by reason of discord, and frequent losse of charity, then they have received benefit, by the Sacrament of Confirmation onely conferred on some few.

That all holy men have exceedingly endeavoured to shun such an high dignity.

That a Bishop is in a State which presupposeth but yet gives not perfection: which the State of Religion, not onely presupposeth but giveth.

That a vow not to receive a Bishopricke is valid and sacred.

That to desire a Bishopricke even for that which is best in it, to wit for the good of soules according to St: *Thomas Secunda secundæ*, que 185. Art. 1, seemes to be presumption, and there are some who stick not to say (and that commonly) it is a mortall sinne.

That these Propositions following are strange, idle, and absurd.

That it is *de iure divino*, and that the law of God is, that every particular Church (as *England* is) ought to have a Bishop.

That without a Bishop *England* were not a particular Church.

That unlesse every particular Church hath its Bishop or Bishops, the whole and Universall Church could not be (as Christ hath instituted it) an Hierarchie compos'd of divers particular Churches.

That without a Bishop we cannot have confirmation &c.

All which principles (saith hee) are worse then the conclusion it selfe and demonstrated by us (to wit in that Treatise) to have no foundation at all.

Thus this Popish Priest who proving that the *Church* of *England* may well subsist without a *Popish Bishop* to sway and order it; grants that it may doe the like without our Protestant *Prelates*, and that plainly resolves that it is not from any divine law or institution, that the Church of *England* should have any Bishop at all to govern it. *Daniell a Iesu* another Priest, and a Reader of Divinity thus seconds him, in his Apologie for the proceeding of the holy see *Apostolike*, as to the government of the catholickes in *England* during the time of Persecution * That it is most false and of dangerous consequence, that a particular Church cannot be without a Bishop: That Gods law requires no more, but that there be some Bishops in the Church to wit so many, that there bee no danger, that the whole Order should suddainly be taken away by their deaths and so dispersed through the world, that all Christians may bee sufficiently provided of learned and vertuous Priests.

* *Censura Parisiensis p.* 40. 48. 49. 60

It this be done the law of God is satisfied although there be no Bishops in *France*, *Spaine*, or, *England*.

Give me therefore a multitude of Christians how great soever who want not a Bishop to ordaine Priests, and I will boldly affirm that there is no need that the governour of that society should be a Bishop.

Yea let us suppose the Ordination of Priests and the Ministry of the Church, not to be necessary in the Church, and presently it follows, that there is no need the universall Church should bee governed by Bishops who are superior to Priests.

That in the time of Persecution it is neither good, nor convenient, nor any solace or comfort to the Church to have a Bishop.

That those who of Bishops are made Religious persons may be said in some sort to fly higher, and not at all to descend.

That if the Catholickes of *England* should yeeld to this motion (namely to receive the Bishop of *Chalcedon* as their proper Pastor and Bishop they could by no meanes excuse themselves, from being worthy of that reprehension which the *Corinthians* received from Saint *Paul*, namely, that they rashly, and indiscreetly, put themselves into subjection that they should bestow their temporall goods, so as they could expect no reward from God, as exercising humility, Obedience, Patience, for which no crowne of Righteousnesse is prepared: yea that they may by their blind

blind receiving of him (though by the Popes owne Bull and authority) expose themselves to manifest perill by falling into mortall sinne &c.

These Positions of theirs were publikely taught and maintained by many other Priests both in *England*, and *Ireland* as appeares by the censure of the faculty of *Paris*, and *Nicholas le Maistre* his *Instauratio antiqui Principatus Episcoporum Parisijs* 1633. Written upon this occasion in answer of these Treatises and some others. Some of which Propositions though they were censured as Etonious, by the faculty of the Divines of *Paris. Anno* 1631. through the power of the Bishop of *Chalcedon*. as striking at the Popes Supremacy and the Bishops Hierarchie, yet in all that censure. I finde not one passage of Scripture produced to prove them contrary to the word of God, and therfore that censure of theirs not much to be regarded.

The Fovrth Squadron.

The 4th squadron consists of Forraigne Protestant Churches and writers. which I shall muster & ranke in order according to their antiquities as neare as I may.

I shal begin with the *VValdenses Taborites Albigenses & Aussites*, (whose opinions and resolutions touching these particulars are registred at large. by AEneas Sylvius: histor. Bohemiae c. 35, by Renerus contr: Waldenses lib, c. 6. *by* Refutatio: Waldensium, Bibl. Patrū. Tom. 13, p. 383, *by* Thomas Waldenses operum. Tom. 1, l. 3, Arti. c. 29, 30, 31, 32, Tom, 2. de Sacramento ordinis c. 117, 118, & Tom, 3, c, 60. 61, 62, by Alphonsus de castro adversus hereses, Tit, Episcopus, & de Sacramento ordinis, *by* Illiritus Catalogus Testium veritatis, p, 426, 433, 445, by Mr. Iohn Fox Acts and Monuments p, 210, Albertus Pighius Hierarch. Eccles. l, 2, c, 10, Gersomus Bucerus de Gubernatione Ecclesiae p, 599, 600, 601. Marsilius Patavinus. (Anno 1320) *seconds them in his* Defensoris Paris pars 2, c. 15, 16, 17, 18, 19, 20, and who Anno 1330) *is backed by* Michall Cezenas, Henricus de Iota. Nicholaus orem, Ioannes de *Landuno Petrus de Corbaria. Ioannes de* Polaco. Iohn of Castele, Francis de Archatara, and divers *others of that age witnesse*. Extravagant, Ioannis 23 Antoninus quarta pars. Summe, Catalogus, Testium veritatis p, 512. 524, 525, 529, Fox Acts, and Monuments, p, 358, 359 360. with others AEtates Ecclesiae written about that time, c. 2 Registred in Catalogo Testium veritatis p, 453, 454, & Laurentius Valla, The restorer of the Elegance of the Latine tongue, succeed next in order. Annotationes in Act. c. 15, & c, 20, in 1 Tim: 3, & Tit. 1, Iohn *Hus*, and Hieroume of Prague, two learned Godly Martyrs, tread in their footsteps witnes AEneas Sylvius Histor: Bohem c, 35, Fox Acts and Monuments, p 552, 559, & Gerson Bucerus de Gubernatione Ecclesiae p. 602, 603, After

these successively exhibited Ioannis Lutzelburgensis in Confessionem Taboritarum cautt. Rokezanam c. 13. apud Lidij Waldensiam p. 53. Erasmus of Rotterdam, Annotat. & paraphr. in Act 15. in 1 Tim: 3. & 4. Phil. 1. Tit 1. 1. Pet. 5. Scholia in Epist: Hieronymi ad Evagrium, & adversus alibertum Pighius: Martin Luther, in Psalm. 2. 45. & 134. in Epist. ad Galates c. 5. Rollocus in disput. Lipsiæ, Tom. 1. operum adversus Papas Rom: & adversus falsi nom: o dinat Episcopos. The severall Confessions of (f) Helvetia Savoy, (g) France, Scotland, Germany, Hungarie, Poland, (h) Saxonie, (i) Bohemia (k) Wirtzberg, (l) & Augustine witnesse the harmony of Confessions, Disciplina Eccles. Gall: c. 1. Artic 15. The Synod of Petricon, Artic. 6. The Synod of Modistania, Artic: 8, 11, 12, & Gersom Buccras de Gub: Ecclesiæ, p. 370. 373. 374. 497. 499. 500. 517. 518. 575. 616. 617. 618. Christian the 3. King of Denmarke, Anno 1537. and the whole State of Denmarke together with Gustavus Cricus King of Sweden, about the same time who suppressed, banished, and hanged, up the Lordly Bishops, of their Realms, as false Traitors, and Rebels contrary to Christs institution, and having no foundation in the word of God, Cytraus Chron: Saxon. l. 6. p. 49. l. 7. p. 219. 220. l. 9. p. 259. 261. 262. 263. 270. 275. l. 10. p. 297. 309. 311. 340. 341. 342. l. 12. p. 358. 359. l. 13. p. 388. l. 14. p. 407. 421. l. 15. p. 433. 434. Philip Melancthon, Argum & Respons: Perzel part 7. Com: in 1 Cor: 4. Et disputatio de Politia Ecclesiastica & de coniugio Sacerdotum Oecolamp: alius in Rom: 12. Huldricus Zuinglius in Amica sua Parænesi ad Communem Helvetiorum amicitiam operam. Tom. 1. p. 115. 117. in Phil. 1. 1. Tom. 3. p. 504. Opus Articularum Artic. 34. 36. Francis Lambert, his Summa Christianitatis. Anno 1536. Prefat Mr. Bullinger in Act. 20. v. 28. & decad. 5. Ser. 3. 4. Brentius Apol. Confessionis Wettemb: c. 21. Pollicanus in Mat. c. 16. & 18. in Act: 16. & 20. Musculus locorum Com: locus de Ministris verbi Dei p. 596. 597. 598. Mr. Iohn Calvin Instit. l. 4. c. 3. sect. 8. c. 4. sect. 2. in Phil. 1. 1. 2. Tim. 3. 8. Tit. 1. 5. 7. Antidotum Concilij Tridentini Sess. 7. de Confirmatione Martin Bucer, de vi & usu Ministerij, & in Matth. 16. Aratius Problem: Locus de Officijs Eccles. in Phil. 1. 1. in 1 Tim: 3. & 4. & Tit. 1. 5. 7. Mr. Ralph Gualtier, on Acts. 20. verse 28. Phil. 1. 1. 1. Tim. 3. Tit. 1. 5. 7. Martin Chemnitius Examen Concilij Tridentini: part. 2. de Sacramento ordinis p. 224. 224. Innocentius Gentilatus, examen Concilij Tridentini: Ibid Iohannis Major, Kjnsius & Marlorat on Phil. 1. 1. 1. Tim. 3. Tit. 1. 5. 7. Acts 20. 28. 1 Pet. 5. 1. 2. Damasc Isagoge part 2. c. 8. & in Augustinum de hæresibus, c. 53. Responsio ad Beller. Contr: 5. c. 14. & Contr: 3. c. 3. Zanchius de statu Peccati & lib. 4. Tractat: Dasdec. 25. sect. 9. & in Phil. 1. 1. Hyperius in Tit. 1. 17. & de Methodo Theologia. l. 3. Matthias Illiricus Clavis Scripturæ. Tit Presbiter, Catalogus Testium Veritatis p. 426. 431. 445. 512. 524. 525. 529. 551. 554. 488. 528. &c. Flacius Illiricus, Ioannis Wigandi, Matthias Iudæ & Basilius Faber, Centur: Eccles: Magd: 1. l. 2. c. 7. Col. 530. 531. 507. 508. Cent. 2. c. 7. Col. 225. 226. Centur 4. c. 5. de hæresibus. & c. 10. Peter Martyr Locorum com: Tom. 1. Glass. 4. Vocat 6: Tom. 2. de Eucharistia locus 1. Obstell. 50. Virollus Religionis Christi compendium l. 3. c. 11. Hoffmannus in Tit. 1. 5. 7. Hemingius, and Iohn Mayer, in Phil. 1. 1. 1. Tim: 3. Tit. 1. 5. 7. Antonii Sadeel ad Repetita Turriani Responsio p. 50. 51. 61. De Legitima vocatione Pastorum p. 66. to 88. ad Repetita Turriani locat. 12. p. 406. 505. 06. Perkins. Argum & Respons: part 7. de Ordin Ministr. in Argument 1 Cosper Clevian in Phil: 1. 1. & Theodoret Beza de diversis ministrorum gradibus contra Sarabiam & Annotat. in Phil: 1. 1. & Tit: 1. 5. 7. Viretus de Ministris Verbi Dei, & Sacram: l. 11. c. 19. & de Adulteriniis Sacram Stephanus Egydius locorum Com de Minister: Sab. 4. p. 202: Lavather in Ezech com 10. George Sabinus Methodo Theologia, Piscator Theses Theologia locus 23: Thes: 50. in Act: 20. 28. Phil. 1. 1. 1 Tim. 3. & 4: Tit. 1. 5. 7. Iunius Controversies 5 lib. 1. c. 14. n 2. 15. 23. c. 25. n. 4. 14. Contr. 3. l. 1. c. 8. n 24. Contr. 5. l. 1. c. 5. n. 24. Marney Lord of Plessa Tractatus de Ecclesia 211 Holandus Synagina Theologia l. 7. c. 11. Bucanus loc. 42. 44. Theodorus Bibliander in Chronogr.

(f) Chap. 18
(g) Art. 29. 30. 32.
(h) Chap. 12
(i) Artic. 1.
(k) Chap. de ordine
(l) c. 13.

Arians

Arinis Sculletus Parens, Salmeronus, Toſſanus Antonius Fayus, Ioannis Medſalinerus Eilhardus Lubinus. George Vvinrichius, Iodocus Willichius, Coſmas Megalianus Thomas Vrsatorius Fredericus Baldvvinus, & George Dobvadius on Phil. 1, 1. 1. Tim. 3. & 4, 5, Tit. 1. 5. 7. De officio & juſtit Miniſterum. & ſpecialum Sacerdotij Carolus Molinaus Commorat in Edictor. 2, Cour papatus datus & abuſus Paparum p. 143, to 176 Petrus Moliaeus de vocatione Miniſtrorum l. 1, c. 7, l, 2, c, 8, 9, 10, l, 3, c. 6 ,3, 8, Daniell Chamierus Panſtraria. Catholica Tom, 3 De Oecum: Pontifl. 10, c, 6, l, 9, c, 14, 15, Gerſom Bucerus de Gubernatione Eccleſia. Middle. 1618, (in anſwer to Biſhop Downhams Sermon, and his defence thereof, never yet replied to, the beſt and learnedeſt Treatiſe extant of this Subject) with infinite others

(m) In his Letter to Sir *Francis Knols*

m Doctor Reynolds (the greateſt bookeman of his age or ſince) confeſſing that all learned men in forraigne Nations that he had read, and many more (no doubt) which he had not read, treating of this Subject did all conſent in this particular of the Parity of Biſhops and Presbyters. by Gods law, and divine inſtitution.

To theſe I might add many ſcottiſh writers as Mr. Iohn Knox in the troubles of *Frankford* in his Hiſtory of the Church of *Scotland* & in his godly Letter to the faithfull Mr: *Robert Rolve*: Comment in Epheſi4, *the whole Synod of Fiſe* An 1591, & Patricke Adamſon *Archbiſhop* of St *Andrewes* his Polinody therein. *Andrew Melium*, in his *Muſa*, Patricij: Adamſoni Palniodia, & *Coſta Commiſſionis Anatomia*, printed Anno 1620. Altare Damaſcenum. A proteſtation, and Treatiſe from *Scotland* Printed 1603. *VVilliam Cuper* Biſhop of *Gallovay* in his Sermon before the States Anno 1606. The reviewe of the Synod of *Perth*, with ſundry others concurring in the ſelfe ſame judgment with all eagerneſſe that may be.

The Fifth Squadron.

The 5. Squadron is compacted and made up of our owne domeſticke writers, Martyrs, Authors, aſwell ancient as Modern, which I ſhall here digeſt into a Chronologicall order. Anno 390, we have *Sedulius Scotus* in 1 Tim. 3, & Tit1, Bibl. Patr. Tom. 5, pars 3. p, 516. b. 519. g. h. *An. 520 Gildas* in his *Acris correptio* Cleri *Anglia* 720: Venerable Beda in acta Apoſt c, 20, 4, Tom: 5, Col: 657, Anno 790, Alcumius de Diuinis officijs c, 35: 36. Col, 1082, 1083, Epiſtola 102, ad ſparatum Comment in 3 Ioan l, 5. Cap: 25. Col. 547. 548, 549, Anno 1080: Anſelme Arch-Biſhop of Canterbury (n) ſtiled the Pope of the other world by Pope *Vrban* himſelfe) Comment in Epheſ. 4, Tom: 2, p, 280, in Phil: 1, *& 1 Tim. 3.4. & Titus 1 ibid p.* 295. 356, 357 Anno 1140 *John Sarisbury com. in Phil. 1. Tit. 1. & 1.* 2. 3. 4. *Tim. 1. 3* & de Nuges Curialium L2, c, 17. & 23, Anno 1160, Petrus Bleſenſis de *Inſtitutione* Epiſcop, Tractatus & Epiſtola

(n) *Antiquitates Eccleſia Brit. & Godwin* in this life, *Speeds* Hiſtory p. 463.

stola 18, 22, 25, 43, 64. Anno 1240. Alexander Alensis Summa Theologiæ pars 4. qu. 26, n. 8, 9. Artic. 1. & in 1 Tim. 2. & Tit. 1. An: 1280. Richardus de media Villa. in l. 4. Sent: Distinct. 24. Anno 1320. William Occham in Catalogo Testium veritatis p, 524, 525, 589. & Foxe, Acts, and Monuments, p, 358. 359, 360. Nicholas Lyra, in Act. 20. Phil. 1, 1. Tim. 3. Tit. 1, & 1. Pet: 5, Anno 1350, Richard Fitz-ralph Arch-Bishop of Ardmagh, and Primate of all *England*, Responsio ad quæst. Armenorum l. 11, c. 1, to 7. & apud Thomam Waldensem Tom. 3. c. 60. 61, 62, 63. & Catalogum Testium Veritatis p, 525. Robert Holcot in l. *Sapientiæ* Sect. 77 & 163. An. 1380. *our Famous English* Apostle Iohn Wickliff Dialogorum l. 4, c. 15. 16, 17, 18. 26, apud Thomam Waldensem Tom, 1, l. 3, Artic. 3, c. 29. 30, 31, 32. Tom. 2 de Sacramento ordinis c, 117, 118. Tom. 3, c, 60, 61, 62, 63. Thomam Walsinghamum: hist. Anglia p. 299. 303, 304, & Fox Acts and Monuments, p, 414 Geofry Chaucer the Ploughmans tale patt 1, 2, Pierce Plowman passus 13, Anno 1390 William Swinderby Martyr. Fox Acts, and Monuments, p, 430. 431, 434. See the Epistle of *Lucifer* to the Prelates &c, written about that age (thought to bee his) Anno 1391, Walter Brute Martyr, Ibid p. 439. Anno 1425. Sir Iohn Old-Castle, the Lord Cobham Martyr. Fox Ibid p. 517, 518, 522, All the Disciples of Wickliffe in that age, Walsingham hist. *Anglia* p, 372. & Antiqu, *Ecclesiæ*, Brit, p, 302, Anno 1430, Alexander Fabritius destructorium viviarum pars 4, c, 3 B, 5, 14. C, c. 21, B. C. 1, c. 22. D, pars 5, c, 2, E, 1, 1, c, 14: A pars 5. c, 2, L. pars, 6. 3, Iohn de Burgo. Pupilla Oculi pars, 6 7, c. 1, C, D, William Lyndewood Provinc. Constit, l, 3, Tit. de vita & honestate Clericorum f, 86. cap, Ordinis. Iohn de Aton Constit. Othonis de officio Archiepisc. f. 44. c, Archiepiscopum Reginald Peacocke *Bishop of* Chicheller. Anno 1457. de Æqualitate Ministrorum lib. apud *Balæum* Cent, 8, Scriptorum Brit, c, 119. Anno 1536. Iohn Lambert Martyr, Fox, Acts, and Monuments p, 1009, 1016, Cuthbert Tonstall Bishop of Duresme, and Iohn Stokesby Bishop of London, in their Epistle to Cardinall *Poole*, Fox p. 972, 973. & in *Thomas Becon* his reports of certain men vol, 3, fol. 267. *William Tyndall* Martyr. Obedience of a Christian man in his workes p, 114, 124. 131, 192, 185. The practise of Popish Prelates p. 342. 343. 354. & in Fox p. 986. Anno 1537. *Thomas* Arch-Bishop of Canterbury, *Edward* Arch-Bishop of Yorke, *Iohn* Bishop of London, *Cuthbert* Bishop of Durham, *Stephen* Bishop of Winchester, *Robert* Bishop of Carille, *Iohn* Bishop of Exeter, *Iohn* Bishop of Lincolne, *Iohn* Bishop of Bath, *Rowland* Bishop of *Coventry* and Lichfield, *Thomas* Bishop of Ely, *Nicholas* Bishop of Salisbury, *Iohn* Bishop of Bangor, *Edward* Bishop of Hereford, *Hugh* Bishop of Worcester, *Iohn* Bishop of *Rochester*, *Richard* Bishop of Chichester, *William* Bishop of Norwich, Robert Bishop of Assaph. *Robert* Bishop of Landaffe, *Richard Wolman* Arch-Deacon of Sudbury, *William Knight* Arch-Deacon of *Richmond*. *Iohn Bells* Arch-Deacon of Glocester, *Edward Bonner* Arch-Deacon of *Leicester*, *William Skippe* Arch-Deacon of Dorcet, *Nicolas Heath* Arch-Deacon of *Stafford*, *Cuthbert Marshall* Arch-Deacon of *Nottingham*, *Richard Curren* Arch-Deacon of *Oxford*. *William Cliffe*, *Geofry Downes*, *Robert Oking*, *Ralph Bradford*, *Richard Smith*. *Symon Matthew*, *Iohn Pryn*, *William Buckmaster*, *William May*, *Nicholas Wotton*, *Richard Cox*, *Iohn Edmunds*, *Thomas Robertson*, *Iohn Baker*, *Thomas Barrett*. *Iohn Hase*, *Iohn Tyson* Doctors, and Professors of Divinity and of the Civill and Canon Law, with the whole convocation house and Clergie of *England* in their Booke intituled the institution of a Christian man dedicated by them to King *Henry* 8. Printed *cum Privilegio* subscribed with all their names, and ratefied by the Statute of 32 *H.* 8, c. 26. chap. of the Sacrament of order fol. 48. &c, an excellent place Anno 1538. *Robert Barnes* Doctor of Divinity, and Martyr in his workes, p. 270. Anno 1540. *William Wraghton* in his hunting and finding out of

the

the Romish *Fox* among the Bishops in *England*, dedicated to King *Henry* the 8. and his rescue of the Romish Fox A Booke intituled The Image is well of a true Christian Bishop as of a counterfeit and Anti-christian Bishop, printed about the same time, *Rodericke Mors* his Supplication or complaint to the Parliament of *England*, c. 19. 20.

A supplication to King *Henry* the 8. by a nameless Author, against Bishops their jurisdiction, pride, Lordlinesse, and wealth, *Henry Scalbridge* his exhortatory Epistle to his most deare Country of *England*, against the Pompous Bishops of the same, as yet the true members of the great Antichrist of Rome, their most filthy Father *Lincolne Ridley*, his Exposition on Phil. 3. *John Frith* a Prom learned Martyr, his answer to Sir *Thomas Moore*, p. 2. *Nayler* his answer to the epistle of the great Turke, printed Anno 1542. *John Bale* afterward Bishop of Osgrin in Ireland, his image of both Churches, on *Apocalyps* 6. f. 62. 9. f. 98. 65. c. 13. f. 205. 116. 211. c. 20. f. 236. c. 15. f. 200. c. 27. f. 260. King *Henry* the 8 himselfe in his Book inscribed, A necessary erudition for any Christian man published with the advise and approbation of all the Prelates, Clergy of *England* in their convocation and of the Lords Spirituall and temporall; and nether house of Parliament with the Kings own Royall Epistle to all his loving Subjects before it Anno 1545. by vertue of the Statute of 32 *H.* 8. c. 26. chap. of the Sacrament of order Anno 1551. The Book of Ordination of Ministers and Bishops confirmed by act of Parliament 3 Ed. 6. c. 12. 5. & 6. Ed. c. 1. & 2. *Eliz.* c. 4. (which prescribed the 1 Tim. 3. & Tit. 1. to be read at the Ordination of Ministers, and consecration of Bishops, and limits the saide same forme of Ordination, with the power of imposition of hands both to Ministers and Bishops) Anno 1552. *John Hooper Bishop* of *Glocester*, a Martyr expition upon the 2. Commandements, and in Psalm 23. p. 140. *Hugh Latimer* once Bishop of *Worcester*, a Martyr in his Fourth Sermon of the Plough, and in his 2. 3. 4. and 6. Sermons before King *Edward* the 6. Anno 1555. *John Ponet* Bishop of *Winchester*, in his Apologie against *Thomas Martyr*. c. 4. f. 42. 44. 52. 53. 59. Doctor Harpesfield Arch-Deacon of London, and *John Bradford Martyr*. *Fox* Acts, and Monuments, p. 1465. Anno 1555. *Thomas Rumbridge* Martyr, Fox ibid p. 1856. *John Elmer* (after Bishop of *London*,) in his Harborow for faithfull Subjects. Master *Bullingham*, (after Bishop of *Lincolne*,) in his Letter to Master *Bull* Dec. 3. 1564. Master *Thomas Becon*, in his catechisme, in his workes dedicated to all the Bishops of *England* by name approved, applauded by them, and Printed *Cum Privilegio Londini* 1562. vol. 499. 500. The Doctrine of Christ and Anti-christ. vol. 3. f. 269. 410. sect. 18. 19. *Lancelot Pilkington* Bishop of *Durham*, Exposition on Agge. c. 1. verse 3. 1. 2. 3. 4. 9. 12. 13. c. 2. v. 1. 2. 3. 4. 9. 10. 11. On *Obadiah* v. 7. 8. and in his Treatise of burning *Paules Church*.

Incomparable *John Jewell* Bishop of Salisbury, defence of the Apologie of the Church of *England*, Edit. 16. 10. part 2. cap. 3. divis. 3. c. 4. divis. 2. cap. 5. divis. 1. cap. 7. divis. 5. cap. 9. divis. 1. p. 99. 100. 101. 196. 202. &c. *William Alley* Bishop of *Exeter*, in his poore mans Library, part 1. *Miscellanea Praelat.* 3. f. 95. 96. Printed *cum Privilegio* Edit. 2. 1571. *Alexander Nowell* Deane of *Paules*, his Reproofe of *Dormans* Proofe LONDON 1565. *cum privilegio* f. 43. 44. 45. Doctor *Laurence Humfreyes Regius* Professor of Divinitie in the Vniversity of *Oxford*, *Pueritiae papismi Confutatio*: ad Rat. 3. p. 262. 263 John Kethridge his Sermon on 1 Tim. 3. 1. 2. 3. London 1578. *John Whitgift* Arch-Bishop of Cantesbury against Cart-wright, p. 323. *Master* Cartwright in his second Replie against White-gift, Anno 1585. Tract. 2. of Arch-Bishops, and Bishops p. 504. 510. 616. CONFVTATION

of the Remish Testament on Acts. 20. sect. 4, Phil. 1, sect. 1. 1. Tim. 3. sect. 2. Tit. 1, sect. 2, Doctor *William Fulk*, against *Bristow* motive 40 against *Gregory Martin*, *London*, 1583. p, 172. Confutation of the Rhemish Testament, on Tit. 1, sect 2, phil. 1, sect 1. Master *John Foxe* in his Acts and Monuments, (prescribed to be had in every Arch-Bishop, Bishops, Archdeacons, Deanes, and Prebend residentiaries house & in every Cathedrall and Collegiate Church by the *Canon* made in the Synod of *London*, Anno 1571) Edit 1610, p, 216. 358, 359. 360, 414. 430, 432, 434, 439. 517, 518. 599, 625. 961, 972. 1009, 1016. 1465, 1856 both in the text and marginall Notes. Doctor *William Whittaker Regius* Professor of Divinity in the Vniversity of *Cambridge*: *Contra Durœum* l, 6, sect: 19, Responsio ad 6, Rationes campiani Rat: 10, p, 122, 141, Contr, 2, qu. 5. c, 7, contr, 4, qu, 1, c, 1, Master *Philip Stubs*, his display of corruptions neare the end.

The Bee hive of the Romish Church oft printed and lately reprinted Anno 1635. passing one most learned Doctor *John Reynolds* in his conference with *Hart* Anno 1584, *London* 1609 c, 3, divis: 1. p, 100. 101. 105. c, 4, divis: 2, p, 122, 123, c, 6. divis: p, 185. divis: 3, p, 218, c. 8. divis 3 p, 401, divis: 5 p, 540, 541, and his Letter to Sir *Francis Knollys*, in refutation of Doctor *Bancrofts* Sermon at *Pauls-Crosse* 9. Feb. 1588, *dated sept. 19. 1598* Doctor *Andrew Willet Synopsis Papismi*. The 5 generall Controversie. Qu: 3, Doctor *Thomas Bilson*, after Bishop of *Winchester* in his true difference betweene Christian Subjection and unchristian Rebellion *Oxon* 1595, p, 125, 126. *John Bridges* Bishop of *Oxford*, his defence of the Princes Supremacy p. 359.

The Petition to Queen *Elizabeth*, p, 7 20, 21: *Diserssat de Gubernatione Ecclesiastica Anno* 1584: *Thomas Whitehall*, his discourse of the corruptions now in Question: *London* 1607 Doctor *Richard Field*, of the Church. l. 5. c, 27, Master *Richard Hooker*, his Ecclesiasticall Polity l, 5, sect, 7. 8, Thor: Wilson his Christian Dictionary, Title Bishop, Doctor Henry Airay Sermon 2. on Phil, 1, 1, Doctor *Thomas Taylor* in his Commentary upon Titus 1 v: 5, 7: p, 121, 122, Mr: Robert Parker De Politia Ecclesiastica Christi & Hierarchia, appoūs 1614, a learned discourse *Paul Bayne* his answer to Bishop *Downham* his consecration Sermon, Doctor William Ames, in his Bellarminus enervatus. Printed by License at *Oxford* Anno 1629. Tom, 2, l, 3, c, 34. *Iames Peregrin* his Letters Patents of the Presbitery Anno 1652. Doctor *John Bastwicke* his *Flagellum Pontificis & Episcoporum Lataium* & his *Apologeticus* with above 40, *Anonymous* Treatises that I have seene; All these unanimously testifie; that Bishops and Presbiters by Gods law and divine institution are all one equall and the same; That the superiority of Bishops over other Ministers is only of humane and canonicall institution long after the Apostles most of them cōdemning it as Anti-christian, unlawfull, Diabolical, pernicious to Religion, & the Church of God, & the cause of all the tyranny, schismes, corruptions, disorders, errors, abuses that now infest the Church or hinder the power, the purity of Religion and progresse of the Gospell.

To these I might accumulate the Statute of 25, *H*. 8 c. 19, 20, 21, 26, *H*. 8. c, 1, 27, H. 8. c, 15, 31. *H*. 8, c. 9. 10, 37, *H* 8, c, 17, 1, Ed. 6, c, 2, 3, & 2: Phil & Marie c, 8, 1 Eliz c. 1, 5, Eliz. c, 2, 8, Eliz. c. 1, The Patents of 31 H, 8, pars 4. to enable Bishops to consecrate Churches, Chappels, and Church-yards with the Kings License first obtained of 36 H. 8 pars 13. to *Robert Holgate* Arch-Bishop of *Yorke*, to enable and authorise him to keep a Metropolicall visitation, the Patents for the creation of the Bishopricks of *Oxford*, *Glocester*, *Bristol*, *Peterborough*, and *Westminster*, *An.* 34, & 35, H, 8, the Patents of *Miles Coverdale*, Bishop of *Exeter*, *John Povet* once Bishop of *Winchester*, and *John Story* Bishop of *Rochester*, 5, E. 6, pars *Prima*, and of all the other Bishops made in his Raigne, by vertue of the Statute, of 1 E. 6, c, 2. with all the High-Commission Patents grounded on 1 Eliz, c. 1. all which expressly resolves, That all manner of Ecclesiasticall Iurisdiction, whereby Bishops are extinguished

from

from, and elivated above ordinary Miniſters, is wholy veſted in, and for ever, inſeperably united and annexed to the imperiall Crowne of this Realme: that our Arch-Biſhops, Biſhops, Arch-Deacons, and other Eccleſiaſticall Perſons have no manner of juriſdiction Eccleſiaſticall, but only by, under, and from the Kings Majeſty, that they ought to have the juriſdiction delegated and devided to the by ſpeciall Letters Patents and Commiſſions under the Kings great Seale to execute the ſame, not in their owne names and right, but only *Nomine vice, Authoritate noſtri Regij* (as King *Edward*, Patents run) in the Kings owne name right and Authority, as his Officers and ſubſtitutes: making out all their Proces, Citations, Excommunications, Commiſſions of Adminiſtration, Probate of wills, and writs of *Iure Patronatus* &c. in the Kings name only, and under his Seale of Armes, not their owne under paine of imprisonment and a premunire for the neglect and wilfull contempt whereof all our Biſhops and their Officers have encurred ſeverall Premunires to the forfeiture of all their temporalities, goods, eſtates, and liberties to his Majeſty, who may much enrich his Exchequer thereby.

All which Acts and Patents judicially condemne and overturn our Biſhops pretended ſuperiority over their fellow Brethren by a divine right, the very claime whereof alone makes them all liable to a Premunire and meer perjur'd perſons both to God and the King, being directly contrary to the very oath of Supremacy, preſcribed by 1 *Eliz.* c. 1, which every Biſhop oft times takes, and every graduate and Clergie man whatſoever who muſt either abjure this pretended *Ius Divinum* with which they would ſupport the Hierarchie, or prove perjur'd diſloyall Subjects to their Soveraigne.

Having thus preſented you with this large Catalogue of Authorities proving the parity equality, and identity of Biſhops and Presbiters by divine right and inſtitution.

I ſhall now challenge all our great ſwelling Prelates, and their flatterers joyntly and ſeverally (eſpecially the two Arch-Biſhops who have made ſo many throſonicall braggs of the proofe of their divine Title in open Court before thouſands of people) to produce a contrary Catalogue of Authorities of theſe ſeverall kinds evidencing their divine pretended right, ſuperiority and juriſdiction over other Miniſters, If they are able to do it and to give a ſatisfactory, anſwer to this Treatiſe. I ſhall ſubſcribe to their opinion, and recant what I have written.

But if they cannot performe it, (as I am certaine they are altogether unable) then let them retract their former vaine glorious vaunts, and abjure their pretended *Ius Divinum* by ſubſcribing to that truth, (which they are unable to contradict) and laying downe their Biſhoprickes at (leaſt their Rochetts,) as they have oft-times ſolemnly proteſted they would doe.

If they can or will doe neither, they muſt give all the world leave to paſſe this cenſure on them.

That they have neither that learning truth or honeſty in them as hitherto they would make the world beleeve they had.

And that they may have no ſtarting hole to evade: I ſhall in as few words as may be, anſwer what ever they can Object for themſelves out of any undoubted Antiquity which is but this.

That *Aetius* was branded for an Hereticke by *Epiphanius* and *Auguſtine*, for affirming Biſhops and Presbiters to bee equall one to the other: by divine inſtitution. *Obiect 1.*

This is all that either the (o) Papiſts or (p) our Prelates do or can alleage for their Hierarchie out of the Fathers

(o) *Thomas Waldenſis Tom. 3. c. 60, 61, 62.* Rhemiſts Notes on Phil. 1. 1: *Alphonſus de Caſtro adverſ. har. tit. Epiſcopus. Harding* in Biſhop *Jewel*, *p. 196. 202.* with others.

(p) *Sacrania Contra Bertam Biſhop Bancroft* in his Sermon at Paules Croſſe, Biſhop *Downeham* in his Conſecration Sermon, Biſhop *White* and others in the cenſure of Doctor *Bailwicke*, Biſhop *Bridges* Defence of Government *p. 261, 171, 847.*

Or

or Antiquity; and this in truth is a good as nothing.

For firſt this opinion of *Aerius* was never condemned as Hereticall, by any Counſell or Father whatſoever, but only by *Epiphanius*, who alone is unſufficient to brand or make any man an Hereticke. Saint *Auguſtin* indeed (if the Booke be his cites this opinion of his, out of *Epiphanius* in his Booke *de hæreſibus*, c. 53. yet he brands it not as an Hereſie, but ſtiles it *Proprium Dogma* in expreſſe termes to wit, his proper aſſertion (and his owne too) taxing him only of Hereſie for ſiding with the *Arrians* in their branded hereſie, (q) *Iſidor Hiſpalenſis* & (r) *Gratian* reciting the Hereſie of *Arrius* makes no mention at all either of this as an Hereſie or error in him, paſſing it over in ſilence and expreſly avertring it themſelves as a truth.

(q) Origin. l. 8, c. 5
(r) Cauſa 24. qu. 3.

Wherefore no ancient Counſell or Author whatſoever but *Epiphanius* branding it either for an hereſie or Error. I ſee not well how it ſhould be ſo eſteemed.

2 Secondly, this hath been the conſtant received Doctrine both of Chriſt and his Apoſtles, of all the Fathers and learned Orthodoxe writers, in all ages as the precedent Catalogue witneſſeth, therefore no Hereſie or Error, as *Epiphanius* and ſome few of late (out of him alone) have raſhly deemed it.

3 Thirdly, it cannot properly be called an Hereſie, becauſe the ſuperiority of Biſhops over other Miniſters, by a divine inſtitution, as no fundamentall point of faith, neither hath it any foundation at all in Scripture, as I have elſewhere manifeſted. Therefore it is moſt abſurd to call it an hereſie.

4 Fourthly, *Epiphanius* there condemnes *Aerius* as much for reprehending and cenſuring Prayer for the dead, as for affirming Biſhops and Presbiters to bee equall.

But this our Prelates muſt confeſſe (unleſſe they renounce this Doctrine of our Church) was no Error or Hereſie in *Aerius* but rather in *Epiphanius*, why not therefore the other.

5 Fifthly, *Epiphanius* himſelfe doth not condemne *Aerius* his opinion in this particular for an Hereticke but onely as a fond opinion (as his words) *Et quod tota res ſtultitiæ plena eſt apud prudentes manifeſtum eſt.*

6 Sixthly, *St. Hierome Nazianzen, Baſil Sidulius Ambroſe, Chriſoſtome*, and *Auguſtine* taught the ſame Doctrine that *Arius* did, at or about the ſame time, but they were never taxed of Hereſie or Error for it either then or ſince: why then ſhould *Aerius* only be blamed who argues juſt as *Hierome* doth, producing the ſame Scripture to prove his aſſertion as *Hierome* hath done in his Epiſtle to *Evagrius* & on Tit. 1.

7 Seventhly, *Epiphanius* his refutations of *Aerius* his Arguments and opinion is very ridiculous, falſe, and abſurd.

For firſt he ſaith, that Presbiters then had not the power of ordination: neither did they uſe to lay on hands in the election and Ordination of Miniſters, which is a meere falſhood, as *Hierom in Sophon. c. 1.* with the 4th. Counſell of *Carthage*, witnes, and I have elſewhere manifeſted at large.

2 Secondly, he ſaith that Presbiters had no voice in the Election of Biſhops and Miniſters, which is (s) contrary to all Antiquities, extant, and a moſt palpable untruth.

(s) See Appendix catalogo teſtium veritis Endmerus hiſt. novorum l. 2. 3, p. 34. 36. 50. 71. 97. 109. 110. 112. 131, 132, *Godwins* catalogue of Biſhops, p. 74. 81, 84. 106, 437, 516. 525, Aventinus Armak, Boicorum, l. 3, p. 214, 219, and hereto-fore p. 91. 93, 103.

Thirdly, he ſaith that there were then more Biſhops then Presbiters and men ſufficient & worthy enough to be made Biſhops but not Presbyters, and therfore the Apoſtle writing to the *Philippians* and others makes mention only of Biſhops, not of Presbyters, becauſe they had then Biſhops but not Presbyters.

A miſerable ridiculous anſwer, which ſubverts that he contends for, and conſtitutes Biſhops without any Miniſters under their command or juriſdiction: whence it will neceſſarily follow. That ſeeing the Apoſtles inſtituted Biſhops without Miniſters under them, and more Biſhops then Presbiters, there ought now to bee no Presbiters ſubject to Biſhops, but Biſhops to be placed in every church without any Miniſters under them, but Deacons only and more Biſhops then Miniſters, which I preſume the Lordly Prelates will not grant, for this would overturne

evert-turne not only their Lordships, but their Diocesse and Episcopalities

Fourthly, he saith that the Apostles first constituted Bishops onely in the Church, without Elders and then they afterwards elected Elders as they found them worthy, which
t *Epist. ad Evagrium & citat. in Tit. 1.* is contrary to St. t *Jerome* and all antiquity averring that Elders were first ordained in every Church, *Act.* 14. 23, *Tit.* 1, 5. and that they afterward elected a Bishop out of themselves.

5 Fifthly, he saith that the Apostles used to write to the Bishops of one Church in the plural number, when there was but one Bishop there, which is very improbable yea contrary to all other expositors, on *1 Thes.* 2. 1. *Tit.* 1, 5. 7, *Act.* 20, 17. 28.

6 Sixthly, he peremptorily determines *Timothy* to be a Bishop which I have elsewhere proved false, and from this false ground would prove Bishops and Presbiters distinct.

7 Seventhly, he interpreters an Elder in the 1 *Tim.* 5. 1, to be a Presbiter which most Fathers elsе expound only to be an ancient man.

8 Eighthly, he would prove *Timothy* a Bishop and Bishops to be Superior too, and distinct from Presbiters, because *Paul* exhorts him not to rebuke an Elder, but to exhort him as a Father, and not to receive an accusation against an Elder, but under two or three witnesses, which are grosse inconsequence (as I have else where manifested) so that *Epiphanius* whilst he goes about to prove *Aerius* his assertion full of foully steps into many Errors, follies, and absurdities himselfe, as (u) *Bellarmine* is inforced to confesse, though desirous to make the best of it.

u Tom. 1 Contr. 5, l. 1, c. 15.

In a word then as all the forecited Authors in generall, so in speciall, *Chemnitius examen Concilij Tridentini* part 4. *de Ordinis Sacramento*, *Danaus in Augustinum de haresibus* c. 53. *Theodorus Biblander, in Chronogr. Bucanus locorum com.* c, 32, *Magdeburgenses cent.* 4, c. 5. *de haresibus Beza de diversis ministerum gradibus* c, 22. *Bertramus Bucerus de Gubernatione Ecclesiæ* p, 283, to 290. Bishop *Jewell* defence of the Apologie part 2, c. 9. divis, 1. p. 196 202. Doctor *Humpry confut. of Puritans*, *Papismi ad Rat.* 3. p. 201. 262. Doctor *Whitaker contr. Duraum l,* 6. *sect.* 19 *ad ratio 10 Campiani Resp. Contr. lib.* 2. *qu.* 5. *c.* 7. Doctor *Fulke*, and *Mr. Cartwrights* confutation of the Rhemish Testament *Phil.* 1. 1. Bishop *Bridges* in his defence of the Princes Supremacy, p. 359. Doctor *Willet Synopsis Papismi contr.* 8. *qu.* 3. *part* 2. Dr. *Reynolds* in his Letter to Sir *Francis Knolls* and to *Michael Medina* a Papist. *de Sacr. hom. Orig. l.* 1. *c.* 5. & Doctor *Armes* in his *Bellarminus enervatus* Tom. 2. *l.* 3 *c.* 4. (to omit others) do all jointly acquit *Aerius* both fro the guilt of Heresie or Error, in this very point, and taxe *Epiphanius* for censuring him without the judgement of a Synod or of the Church, condemning his answers to *Aerius* his reasons as notoriously absurd & impertinent yea as foolish & Childish worthy to be hissed and derided I shall therfore conclude as doth our learned (v) *Whitaker*, in this case; verily if to condemne papers for the dead and to equall Presbiters with Bishops be heretical. *Nihil Catholicum esse potest*, Nothing can be Catholicke. so farre as it from being either an Heresie or Error as one absurd Prelates and their Sycophants Pretend.

v *Ad rationem 10 Campiani Responsi. p.* 311

If they object the Authority of (x) *Ignatius* that he advanceth Bishops above Presbyters commanding them to obey the Bishops as the Apostles obeyed Christ, and willing the people to be subject to their Bishops as to God and Christ, and to their Elders as to Christs Apostles: therfore in his daies Bishops were Superior to Presbiters.

Obiect. 2?

x *Epist.* 5, 6, 7 *&* 9, 10. *Essays causa digress. in Tim. l.* 3, 4, 1. 2, 3

Answer.

To this I answer, that these Epistles of *Ignatius* are false and spurious as many (y) of our learned men have proved at large, therefore of no Authority.

y *Vide censuram p.* 19. *&c.*

Secondly, it is cleer by *Acts* 20. 28 *Phil.* 1. 1. *Tit.* 1, 5. 7. that in *Ignatius* his daies Bishops & Presbiters were all one both in Title, office, and jurisdiction: that there were many Bishops in every chiefe City and

Church, not any ſole Biſhop paramount the Presbiters, over one or many Churches: and that *Dioceſan* Biſhops were inſtituted long after the Apoſtles and therefore after *Ignatius* his dayes (who lived in the Apoſtles age) as all Authors forecited accord and the whole Clergie of *England*, in their Inſtitution of a Chriſtian man dedicated to King *Henry* the 8 reſolue in direct termes, That theſe Epiſtles therefore of *Ignatius* which ſpeak of one Biſhop in a Church, diſtinct from and ſuperior to Presbyters muſt needs be forged.

Thirdly, *Ignatius* in theſe Epiſtles makes Biſhops ſucceſſors to Chriſt and to ſtand in his ſtead, and Presbyters to ſucceed the Apoſtles, whereas all others makes them ſucceſſors to the Apoſtles only, not to Chriſt, who (z) left no ſucceſſor or Vicar generall behind him, but (a) remains himſelfe for ever the High-Prieſt, chiefe Shepheard and Biſhop of our Soules, and hath promiſed (b) to be with us alwaies even to the end of the world: This therefore makes his Authority but ſuſpicious and contemptible.

z *Heb.* 7. 24.
a *Heb.* 7. 17, 21 24, 28. 1 *Pet.* 2. 29.
b *Matth.* 28, 20.

Fourthly, *Ignatius* hath not one word in him that Biſhops are ſuperior to Presbiters by any divine law or inſtitution, (the thing in queſtion) therefore his Authority (if genuine) proves nothing for the oppoſites.

Fifthly, *Ignatius* equals Biſhops and Presbyters both in juriſdiction, rule, and Authority, for *Epiſt.* 5. ad *Trallianos* he writes thus: but be ye ſubject to the Presbyters as to the Apoſtles of Chriſt: for the Presbyters are a certaine conjoyned Seſſions and aſſembly of Apoſtles *Epiſt.* 6. ad Magneſianes Irebyteri preſident loco Sinatus Apoſtolis The Presbyters rule in the place of the Senate of the Apoſtles. Epiſt. 10. ad *Symenſes*. Do ye al follow the Colledge of the presbiters as Apoſtles: Now if Presbyters ſucceed the Apoſtles in the government of the Church, & al are to be Subject to them, to follow them as Chriſts Apoſtles, then certainely they are equall at leaſt to Biſhops, who at the higheſt are by Gods inſtitution only to be obeyed and followed but as Chriſts Apoſtles not to be preferred before them, if equalized with them, as the proudeſt Prelate of them muſt acknowledge and the *c* Fathers witneſſe.

Sixthly, *d Ignatius* confeſſeth that the Churches in thoſe dayes were not ruled by the Biſhops alone but by the Colledge Senate and Synod of the Elders, & communi Presbyterum concilio as *Hierome e* and all other after him affirme the Presbiters therefore had then equall and joynt authority with the Biſhops even in point of juriſdiction & governments and did rule and govern the Church in common with them, therefore the Biſhops were not then Lords Paramount, as now they make themſelves, but equall and one with them, yea their Colleagues & companions as *f Ignatius* and the *g* fourth counſel of Carthage ſtileth.

c *Ignatius* ep. de Presbyt. *Oſſius* cited l. 2. c. 17. *Anaſtatius Fortunatus de Eccleſ. Officijs* l. 2. c. 13.
d *Epiſt.* 5. 6. 10.
e *Epiſt. ad Evagrium & in Tit.* 1.

Seventhly, his words *h* that they ſhould be ſubject to the Biſhop as to God and Chriſt, if rightly underſtood make nothing for the Prelates Hierarchie, for Saint *Paul Epheſ.* 6. 5. 6. 7. commands ſervants to be obedient unto them that are their Maſters according to the fleſh, with feare and trembling in ſingleneſſe of heart as unto Chriſt, not with eye-ſervice as men pleaſers but as the ſervants of Chriſt, doing the will of God from his heart, with good will, doing ſervice unto the Lord, and not to men, &c. Is therefore every Maſter a Biſhop, equall unto Chriſt, and ſuperior in juriſdiction and degree to Presbyters. No. So Polycarpus in his Epiſtle to the Philippians chargeth them *i* to be ſubject to their Elders as unto God and Chriſt uſing the ſame words of Elders as *Ignatius* doth of Biſhops. Are Presbyters therefore Paramount Biſhops, and ſucceſſors to Chriſt himſelfe? I trow not *Ignatius* his meaning therefore is not, that Biſhops are as high above Presbyters and the people as God and Chriſt are above the Apoſtles (as ſome *k* ambitious Prelates fanſie) but only that we muſt obey Biſhops in

f *Quid vero Sacerdotium aliud eſtquam ſacrorum conſiliarij & aſſeſſores Epiſcopo Epiſt.* 5.
g *Can.* 35. *colligam ſe Presbyterorum eſſe cognoſcat.*
h *Epiſt* 5 6 7.
i *Subjecti eſtote Presbyteris & Diaconis ſicut Deo et Chriſto Idoth.*
k *See Eſpencæus Digreſſ.* in Tim 1, 3, 5, 12, 3.

in

in all things that they command and preſcribe us out of Gods word, as farre forth as we would obey God or Chriſt himſelfe, for he that heareth them, heareth Chriſt himſelfe, and hee that deſpiſeth them, deſpiſeth God and Chriſt himſelfe. *Luke* 10. 16. 1 *Theſſ.* 4. 8. In this manner likewiſe are we to be ſubject to every Miniſter whatſoever. *Heb.* 13. 17. 1 *Theſſ.* 2. 13. This therefore proves nothing for the Prelates ſuperiority over other Biſhops, eſpecially ſince this *Ignatius* himſelfe Epiſt. 5 chargeth the *Trallians* to reverence Deacons (inferior to Presbyters) as Chriſti himſelfe, whoſe Vicars they are. As for thoſe extravagant expreſſions of *Ignatius* & Epiſcopus typum Dei Patris omnium gerit, quid enim aliud eſt Epiſcopus quam is qui omni Principatu & poteſtate Superior eſt & quod homini licet pro viribus imitator Chriſti Dei factus. (and the like) on which ſame ground both the Popes and Prelates Monarchie, they are ſo ridiculous, falſe, ambitious, and hyperbolical, as favor neither of *Ignatius* or any Chriſtian, but rather of a meere papall and Anti-chriſtian ſpirit, diſcovering theſe Epiſtles to be none of his, and thoſe Prelaets who aſſume theſe ſpeeches to themſelues to be none of Chriſts *Mar.* 11. 29. All which conſidered, this forged Antiquity will ſtand them in no ſtead at all, to prove them ſuperior or diſtinct from Presbyters by any diuine inſtitution, and other Antiquity, making for them I find not extant.

That Presbyters and Biſhops by Gods law and Ordination are both one and the ſame & of equall authority and jurisdiction as all theſe authorities reſolve, I ſhall undeniable manifeſt by this one Argument.

Presqyters by the expreſſe reſolution of the Scripture have the very name, and not ſo onely but the very office of Biſhops *Act.* 20. 17, 28. *Phil.* 1, 1, 1. *Tim.* 3. 1. to 5. *Tit.* 1, 5. to 10. the ſame miſſion, and commiſſion, the ſame function, charge, Ordination, and quallification. *Matth.* 28. 19. 20. 1 *Tim.* 3, 1. to 7. c. 4. 14. c 5 17. 2 *Tim.* 4. 1, 2, 1, *Pet.* 5, 1, 2, 3. *Tit.* 1, 5. to 12. neither doth the Scripture in any place make any difference diſtinction, or ſuperiority between them, or attribute any power to the one, that it doth not to the other, as the premiſes evidence, and *Matth.* 20 25. 26, 27, 28. *Mar.* 10, 42, 43. 44 *Luk.* 22. 25. 26.

Therefore by Gods law and inſtitution they are one and the ſame, and of equall authority power and juriſdiction in all things.

As for that diſtinction in power, precedency, and juriſdiction, which hath ſince been made between them it hath proceeded, partly from Canons and conſtitutions made by Biſhops themſelves, partly by meer uſurpation, and encrochment, but principally from the grant and largeneſſe of Chriſtian Princes, who as they erected Biſhoptickes and Dioceſſe and multiplyed them or divided them as they ſaw occaſion, ſo they limitted *q* and granted them all that Epiſcopall power, and juriſdiction whereby they were diſtinguiſhed from, or advanced above Ordinary Miniſters, as appeares by the Originall Charters of the foundations and erections of our own English Biſhoprickes, the forecited Statutes, and by our owne and forraigne Hiſtories, Now that juriſdiction and ſuperiority thus acquired, is but meere and humane not diuine. Againe Biſhoprikes are meer humane inſtitutions directly contrary to the Holy Ghoſt, who ordained many Biſhops in every Church and City, not one Biſhop over many (which he can never well inſtruct, rule, and overſee) *Act.* 20.

l Epiſtl. 5.

m See *Coci cenſura p.* 61. 62. 63 *n Eſpencæus diuerſ. in Tym. l, 1 c.* 1. 21

o Rom. 8. 9.

p Inſtitution of a Chriſtian man ch. of Orders.

q See Godwins Catalogue of Biſhops Cayraus Church Saxonia, p. 23. 31. 226. 615. 616, 617. *Cent. magd.* 8. *col.* 726, 794. *Sur. Eccleſ. tull l, 5, c.* 8, *Evagrius eccl. Hiſtl, 2, c.* 4 *Eulimius hiſt Nouorum l, 4 p.* 95. 96. *et Selda ni ſpicelagium ibid p.* 209. 210, 211, 212

17. 28, 1 *Tim.* 3. 17. *Phil.* 1, 2. *Tit.* 1. 5, 7. 1 *Pet.* 5, 1, 2, 3. Now that Episcopal jurisdiction which distinguisheth Bishops from Presbyters. was r created with and annexed to their Bishopricks, yea it is delegated both by the King to Lay Commissioners and visitors, and by Bishops themselves to Officials commissaries and meere Lay men 26. H. 8. c. 1. 31. H. 8, c. 9, 37. H. 8. c. 17. 1 *E.* 6, c. 2. 1 *Eliz*, c, 1. Therefore it is meerely humane, and belongs not to Bishops by any divine right, neither is it peculiar unto them alone, Moreover Bishoprickes with all Episcopall jurisdiction; incident to them have been s usually granted heretofore by our Kings of England to their Chancellours, Treasurers, Secretaries, Kinsmen, and temporall Officers, being meere Lay-men, as an advancement and augmentation onely of their temporall revenues, and civill temporall things And in *Germany* at this day they are given to Dukes, Earles, and Nobles, yea to Children and infants only as a temporall dignity and revenue. Therefore they are only temporall offices and revenues, and meere humane institutions which may well be spared in the Church, not divine of Gods and Christs institution, Moreover most of the reformed Protestant churches beyond the Seas, upon the Reformation of Religion, suppressed all Bishopricks and Diocesan Bishops as Anti-christian, and humane institutions pernicious to the Church of Christ, and to the power purity, and progresse of the Gospell, making Bishops proud, Lordly, idle, Luxurious, covetous, Tyrannicall, Symoniacall, Seditious, Schismaticall, oppressive, vindictive, prophane, impious, lascivious unchast, perfideous, rebellious & trecherous to their Soveraigns. Therefore certainly they are no divine institution, usefull or necessary for Gods Church, and people, of which they have been the bane and ruine in all ages as our Acts and Monuments of Martyrs testifie, they being the Authors of all persecutions in our Church, and of all our Martyrs Butchery & blood-shed. And in truth our Kings in all former ages have deemed Bishops not altogether so usefull or necessary in our Church, as some now make them, which may appeare by the long vacancies, of divers Bishoprickes in sundry ages, of which I shall give you a short tast, and so conclude u *Anno* 653 After the death of *Honorius* Arch-Bishop of Canterbury, that See continued void 18 moneths *Anno* 669. After *Adeodatus* his death it remained void almost 4 yeares. An 690. After *Theodorus* his death it was void almost full two yeares, and as long after *Tatwyns* decease An 734. After *Cuthberts* death An 758. it was vacant above one yeare. Anno 762 two years after *Bregwins* death An 790, 3 years after *Lamberts* death An 830, above one Yeare after *VVilfreds* decease An 958. almost 3 yeares after *Odo* his expiration An 1089. 4 yeares after *Lanfrankes* departure An 1109 5 yeares after *Anselmes* death An 1135. 2 years after *VVilliam Carpel* An. 1131, 3, years after *Richard VVetherhed*, An 1242, 2 yeares after St. *Edmund* An 1270 28 long after *Boniface* An 1502, 2 yeares after *Henry Deane*, An 1558, one Year after Cardinall *Poole* v An 644, after *Paulinus* the first Arch-Bishop of *Yorke*, that See was vacant 20, (some say 30) yeeres An 1114 sundry yeares after *Thomas* the second An 1140 almost 2 Yeares after *Thurstan* An 1181 10 Yeares after *Rogers* death. An. 1213, 4 Yeares after *Geoffry*, An 1255, 13, Moneths after *VValter Gray*, An. 1303, after *Thomas* de *Corbridge*, above 2. yeares. An 1315, 2 Years after *William* de *Greenfield* An. 1340. 2 yeares after *VVilliam de Melton*, An, 1405, 2 years and an halfe after *Henry Scrope*, that Arch-traitor beheaded for his Treason. An: 1423, 2 Yeares after *Henry Bower*. An 1449. almost 4 Yeares after *John Kemp*, An 1464, 2 Yeares after *VVilliam Booth*, almost a full yeare both after Cardinall *VVolsie*, and *Edward Lee*, An: 1559, after *Nicholas Heath*. 2 yeares An. 1568 after *Thomas Young*, above one yeare. Thus long have both our Arch-Bishoprickes been, void in severall ages with-

r See 31, *H* 8. c 9. 33. H, 8, c 31. 34, & 35. H, 8 c. 17. & the Patents of the creation of the Bishopricks of Oxford, Bristol, Glocester and Chester.

s See *Antiquitates* Eccles. Brit. Godwins catalogue of Bishops Cranthius Metrop. Clytraus Chron. Saxoniæ & *Aventinus* Annall l 5 6. 7. passim.

t Clytraus Chron Saxoniæ l 5 p 339 340, l 11 l 4 15, p. 4, l 4 32. 434 & 35.

u Godwins Catalogue of Bishops, Pa 52, 53, 55, 56, 57, 58, 59, 76, 81 83, 84, 111, 112 114, 119, *See Malmesbury de Gestis Pontificum Anglia antiquitates Ecclesia Britannica*, Matthew Westminster, Matthew Paris, Hoveden Walsingham and others accordingly.

v Godwin p 559. 578 587 598 599, 607, 608, 623.

without any preiudice to Church or State ‖ Anno 619 after *Mellitus* his translation from *London* to *Canterbury*, that see continued void 31 Yeares together, An 664 2 Yeares An: 1133. 7 Yeares after *Guilbert* An. 1187 after *Gilbert Foliot* above 2 yeares An: 1279 above one yeare after Iohn de Chishul. An: 1303, almost 2 yeares after Richard de Graneford. Anno 1501 after *Thomas Savage* above two yeares An 1171 after the death of Henry de Bloyes, the Bishopricke of Winchester was void above 3 yeares An 1238 after *Peter de la Roche* 5 yeares. An 1243. after William de Rawley 16 Yeares, Ethelmanus holding it 9, yeares without consideration Anno 1259 after Henry de Wengham 6, yeares. An 1492, after *Peter Coventry* about one Yeare An 1500 after Thomas Langton 2 yeares An: 1528 after Richard Fox 2 Yeares An 1530. after Cardinall Woolsey, almost 4 yeares, ‖ An 1131 after the death of *Herman* first Bishop of *Ely*, that See was void above 2 yeares, Ant 1169 after *Nigellus* the Second Bishop 5 yeares An 1197, after William Longchamp, above one Yeare. An 1214, after Eustachius above 5 yeares, *An* 1256, after William de Kilkenny above one yeare, *An* 1297, after William de Luda 2 Yeares. *An* 1373 after John Barnet 2 yeares *An* 1414 after *Thallip Morgan* 3 yeares, *An* 1486 after *Iohn Morton* 3 yeares An 1500 after Iohn Alcocke one whole yeare, *An*: 1533: as long after, Nicholas West; *An*: 1581 after Richard Coxe almost 20 yeares together *x An* 1167, after the death of Robert de Chifney the 4 Bishop of Lincoln, that See continued vacant almost 17 yeares, Cecily Henry the 2, his base Sonne taking the profits thereof without any consecration *An* 1184, after Walter de Constantiis 2 yeares. *An*, 1200 after St. Hugh almost 5 years, *An* 1206, after William de Bleyes 3 yeares, An, 1450, after Iohn Russel 2 yeares An 1533. after William Smith one yeare, *y* An 1086 the Bishoprick of Coventry and Lichfeld was vacant 2 yeares, after the death of Peter, and as long An 1127 after Robert Peach, as long An 1118 after Giraldus Puella, as long, An 1208, after Geoffry de Muschamp. An 1238, almost 3 yeares after *Alexander de Savensby* An 1243, after Hugh Patenhul 2 yeres. An 1386 as long after Richard Scroope An 1490: as long after John Hulfe (*z*) An 1099 after Osmond his death the second Bishop of Salisbury that See was 8 yeares vacant An 1225, after Richard Poore 4 years, An 1260, 4 years after Walter de la Wile. An 1388 3 yeares after John Pierce, An 1596 2 yeares after John Coldwell (*a*) An 1466. the Bishoprick of Bath and Wels upon the death of Robert continued void 8, yeares, 8 moneths, and 15 dayes An 1242 after Ioceline, 2 yeares, Anno 1262 as long after William Button Anno 1503 as long after *Oliver King*, *An* 1547. as long after William Knight, An 1561 3 yeares after Gilbert Barkely An 1590, 2 yeares after Thomas Godwin, (*b*) An. 1103 the Bishoprick of Exeter after Osbertus deceasse was vacant 4 yeares, Anno 1182 after Bartholmeus Iscartus 2, yeares An 1119 after William Herbert the last Bishop of Thetfords, death that See (now Norwich) was vacant 2 Yeares, An 1214. after Iohn de Grey it was vacant 7 yeares, Anno 1222 after Pandulfus 3 yeares, Anno 1236 after Rodulphus almost 3 yeares, and as long after William de Roleigh, An 1240, after Henry Spencer An. 1466. almost 2 yeares, (*c*) An 1095 after the death of Wolfian Bishop of Worchester, that See was vacant 2 yeares An 1113, as long after Sampsons, An 1123 almost as long after Theulphus. & An, 1179. after Roger An 1184, after William de Norhale 5 yeares An 1198, after Iohn de Constantijs 2 yeares An 1212, as long after *Mangere*, Anno 1373. as long after *William de Lyn*, An 1417 as long after Thomas Fondrell An 1427 7 yeares after Thomas Polton Anno 1590, 3 yeares after Ednica Freat, (*d*) An 1556 the Bishoprick of Hereford, after Leoneyards death continued 4 yeares vacant, An. 1127, after Rich-

‖ *Godwin p.* 183 184. 189, 190, 191, 196, 202, 224, 227, 229. 230 244 245. 247.

‖ *Godwin p.* 255. 256, 261, 262, 264, 265. 266, 275, 277, 279, 283.

x Godwin p. 294. 295. 297, 308, 309.

y Godwin p. 317, 318, 319, 321, 342, 343, 347, 348.

z Godwin p. 337 338, 344, 345. 355. 356.

a Godwin p. 364 365, 368, 369, 3[illegible]. 385, 386.

b Godwin p. 198 398. 420, 422 429.

c Godwin, 439 440, 444, 445, 446, 449.

d Godwin p. 453 454, 455, 460. 461. 471, 472,

Richard above 4 yeares An: 1167. after Robert de Melim, above 6 yeares. An 1539 after Iohn Skip above 13 yeeres An, 1585 after Herbert West failing 17 yeares, An 1526 the Bishopricke of Chicheſter was void almoſt 4 yeares. after Iohn Reempale his death, An 1006. after Richard Fitz-Iames 2 yeares, An 1235, the Bishopricke of e Rocheſter, after Henry de Sandfords death, was vacant 3 yeares. An: 1277, 2 yeares after Walter de Merton 1316 after Thomas de Waltham 3 yeares, An 1401, as long after Iohn Boltesham. Anno 1535, after Iohn Fiſher 2, yeares, An: 1557, the new created Bishopricke of Oxford, after the deceaſe of Iohn King firſt Bishop, there, was vacant 10 yeares, An 1567, after Hugh Carrow the 2. Bishop it was voyd 21. yeares together. An 1592, after Iohn Vnderhill the third Bishop it continued void 11. yeares, ſo little want was there of a Bishop in that See, An: 1559, the new created Bishopricke of Oxford, after Iames Brookes the third Bishops death was vacant three yeares. An 1578. as long after Edmond Cheyney. An 1558. the new created Bishopricke of Briſtoll, after Paul Bush the firſt Bishop was vacant 4. yeares. An: 1576, 3. yeares after Richard Cheyney which See continued void otherwiſe then by Commendani 31 yeares together. Anno 1593. it continued vacant 10 yeares together. So little need was there of a Bishop in this See, f An 1397, the Bishopricke of St. Davids after Iohn Gilberts death, was vacant 4. yeares, An: 1592 after Marmaduke Middleton almoſt 2 yeares: An: 1133, the Bishoprick of Landaffe upon Vrbans deceaſe was void 6. yeares An: 1183. after Nicholas ap Georgant. 5. yeares An: 1240, after Elias de Radnor, above 4. yeares, An 1287. after William de Brefts 9 yeares: An 1213. the Bishopricke of Bangor after Robert of Shrewsbury was vacant 2 yeares, An. 1374. as long after Iohn Gilbert. An: 1378, after Iohn Swaffham 22. yeares. An, 1266, after Ameus the 1 of Bangor, that See was vacant two yeares, An: 1313, after Lewelin 6, yeares, Anno: 1406, after Iohn Trevane 5, yeares. An 1439, after Robert 5. yeares, g An 1017, after Aldhunus of Durham, that See continued void above 3 yeares, An 1097. as long after William Carlaypho An 1140. after Geoffry Rufus above five yeares, An 1207, after Philip of Poitiers. above 10 yeares, An 1226. above 2 yeares the King threatning the Covent that they ſhould have no Bishop in 7. yeares, An, 1237, after Richard Poore 2 yeares. An: 1249. the King threatned to keep it vacant 8, or 9. yeares, till (Ethelmare his halfe Brother (whom he commended to the Monkes election) ſhould be of age. An 1505, after William Severus 2 yeares, An 1587. after Ri: Barnes, almoſt 2 years An: 1577, the Bishoprick of Cheſter was vacant two years.

If then all our Bishoprickes in ſeverall ages have been void thus, 2, 3, 4, 5, 6, 7, 8, 10, 15, 17. 20, and 30, yeares or more together at divers times (to omit all annuall vacancies) without any prejudice to the Church or State, and with great benefit to the Kings of *England*, who enjoyed the temporalities in the meane time, then certainly Bishops are no ſuch neceſſary creatures of divine inſtitution, but that we may ſpare them all together, For if we may want them 2, 3, 5, 9, 10, 15. 20, 30. yeares without prejudice, Why not an Hundred? why not 500. yeares? yea why not altogether, as they doe in all reformed Churches, who have quite caſhiered them long agoe? when as no Church can ſpare or want their Paſtors and Miniſters that are of Gods inſtitution above 6 moneths at moſt (h) After which if the Patron preſent not in the *interim* an able and ſufficient Clerke the ordinary by the common Law may collate, and may ſequeſter, the profits in the meanetime for the officiating of the cure, which muſt be at no time intermitted or neglected becauſe of divine inſtitution, and ſo abſolutely neceſſa-

e *Godwin p.* 484. 485. 486, 487. 488. 452, 496. 501, 502.

f *Godwin p.* 512 514, 530, 536, 558, 547, 549, 531.

g *Godwin p.* 634 644, 647, 651, 652, 653, 658, 667, 671, 685, 686.

h *Roſſall Adviſo* 1, 2, *concil Lateranenſis* 2 *Can.* 29, *Summa Angelica becneficium ſecl.* 31 *Summa Roſſella Beneficium* 1,

ceſſary which the Biſhops are not. I ſhall cloſe up this diſcourſe with a memorable Preſident of the Danes, An Dom, 1537 Chriſtian the third King of Denmarke, removed and ſuppreſſed by publike Edict, all the Biſhops of his Kingdome, for their intoſerable Treaſons & Rebellions, abolliſhing their Biſhopricks as contrary to our Saviours inſtitutions, (the meanes that made them, Idle, proud, ambitious, unpreaching Prelates, and ſeditious trecherous Rebels to their Princes, and in ſtead of 7, Biſhops of Denmark, he inſtituted 7, Superintendents to execute the office of Biſhops, to give orders to others, and execute all Eccleſiaſticall affaires, which 7, Superintendents, (Auguſt 26, 1537.) received their ordination from John Bugenhagius (a Proteſtant miniſter) in the Cathedrall of Hafina, in the preſence of the King, and Senate of the Kingdome, Lo here all Biſhops cauſered as falſe rebellious Traytors to their Soveraigne, (as they have ever been in all States and ages, there having been more notoricus Traitors Rebells, and conſpirators, of Biſhops then of all other ranks of men in the world (as I am able to make good) as contrary to divine Inſtitution, and ſee not *Iure divino*, as they now boaſt, and Superintendents ordained by a meere Presbiter in their ſtead, to conferre orders unto others in all the Danish Churches. In the beginning of reformation in *Germany* and other places, *Luther* and other Miniſters uſually ordained Deacons and Miniſters, and ſet out Bookes of the manner of Ordination without any Biſhops aſſiſtance, which power of Ordination and impoſition of hands hath ever ſince been practiſed by Miniſters in all reformed Churches which have abandoned Biſhops (ſuch as ours are and make themſelves as contrary to Gods word.) Patrick Adamſon (Arch-Biſhop of St. *Andrews* in *Scotland*,) in his recantation publickly made in the Synod of *Fife*, (Aprill 8, 1591,) confeſſeth, that this office of a Dioceſan Biſhop Omne authoritate verbi dei deſtituitur & ſolo politico hominum commento fundatur is deſtitute of (of all authority from Gods word, and is onely founded in the politicke figment of men, out of which the primacy of the Pope or Antichriſt hath ſprung, and is worthily to be condemned, becauſe the aſſembly of the Presbytery penes quam eſt jurisdictio & inſpectiotum in viſitationibus tum in ordinationibus, which having the juriſdiction and inſpection, both in viſitations and in Ordinations, will performe all theſe things, with greater authority, piety, and zeale, then any Biſhop whatſoever, whoſe care is for the moſt part, intent not upon God or his function, but the world which he eſpecially ſerves, A fatall blow to our prelates Hierarchie. For if Biſhops be not *Iure divino* and have no foundation in the word of God, then the power of Ordinatiō belōgs not [to] them' *Iure divino* as they are Biſhops neither can do or ought, they to conferre Orders as Biſhops but onely as they are Miniſters: And if ſo (as is moſt certaine.) Then this power of Ordination belongs not at all to Biſhops as Biſhops, but only as Miniſters, and every Miniſter as he is a Miniſter, hath as much right and authority to give orders as any Biſhop whatſoever, the true reaſon why even among us at this day, Miniſters ought to joyn with the Biſhop in the impoſition of hands, neither can our Biſhops ordaine any one a Miniſter, unleſſe 3, or 4, Miniſters at leaſt, joyne with him in the Ordination and laying on of hands. This being an apparent truth, I thal hence from the Biſhops owne principles prove Presbyters Superior and greater then Biſhops, in juriſdiction dignity and degree.

Theſe, ſay they, to whom the power of Ordination belongs of Right are greater in juriſdiction, dignity, and degree then thoſe who have not this power, and the Ordainer higher in all theſe then the ordained,

But the power of Ordination belongs onely jure divino to Presbyters

as presbyters, not to Bishops, as to Bishops themselves, not, as Bishops. but Presbyters and Bishops when they ordaine in a lawfull manner, do it onely as Presbyters not as Bishops.

Therefore Presbyters are Superior to Bishops in jurisdiction, Order, and degree, and Bishops themselves farre greater in all these, as they are Presbyters, an office of divine function, then as they are Lordly Prelates or Diocesan Bishops, a meer humane institution.

Thus are our great Lord Bishops who vaunt of the weaknesse of puritane principles, whereas their Episcopall are farre more feeble and absurd, wounded to death with their own weapons, and all their Domineering, swelling authority overthrowne by that very principle, and foundation on which they have presumed to erect it, the ancient proverbe being here truly verified, *vix eorum firmâ expers mole ruit sua.* I shall close up this with the words of acute *Antonius Sadeel*, who after a large proof of Bishops and presbyters to be both one and the same by divine institution, winds up all in this manner. We conclude therefore, seeing that Superior Episcopall dignity is to be avouched onely humane institution, *Tantum esse humani iuris*, that it is only of humane right: On the contrary, since it is evident by the expresse testimonies of Scripture, that in the Apostles times Bishops were the same with Presbyters *jure divino potestatem ordinandi non minus presbyteris quam Episcopis competere*, that by Gods law and divine right, the power of Ordination belongs as much to presbiters as to Bishops.

I have now, I hope sufficiently manifested our Lordly prelates, Arch-Bishops, Diocesan Bishops, distinct from presbyters to be none of Gods institution being therefore: none of Gods Bishops, as they vainly pretend whose then must they be, not the kings. for then they are onely *Iure humano* which they have publikely disclaimed in Court, therefore certainly either the Popes or the Devils or both. as many of the recited writers stile the, for I know no other that can claime or own them: wherfore being neither Gods nor the Kings, but the Popes or Devills, or both. what remaines but that now at last they should be spared out of our Church. as no members at all of Christs Church. or body. but of the Devill, Pope, or Antichrist of Rome (whose limbs and creatures in truth they are as *Mauritius de* i *Alcedo*, *Henry* k *Stalbridge* and others, expresly resolves, and their actions past all dispute, discover many of them to be) yea as meere *Individuum vagum* and meere unnaturall monsters. they being neither Pastors nor members of any particular Church or congregation. as all other Christians are besides themselves. I read in the *l* great Dutch Chronicle written by an *Augustine* Frier, that in the year of our Lord 1033, beyond *Poland* there was a strange Fish taken, of the quantity, length, and breadth, and shape of a living man, adorned with a Bishops Miter, a pastorall Staff, a Cassock, a white Surpleise, a Chessible Sandals, Gloves, and all othes Robes and ornaments requisite to the Dignity of a Prelate, like a Bishop solemnly attired and prepared to say divine service, his Cassocke might be well lifted up before, and behind, from the feet, to the knees, but not higher, and he permitted himselfe to bee sufficiently handled, and touched by many but especially of the Bishops of that Country, which Fish being presented to the King, and demanded in the Language of that Country, and of divers other nations who hee was, and answering nothing, albeit he had opened his mouth, giving reverence and honour to the Bishops that were there in the Kings presence, one Monster and dumbe unpreaching beast, saluting and respecting another, the King being angry when hee had determined to commit him to prison, or put him up in soe strog tower, the Fish being very sorrow-

i *De Praecellentia Episcopalis dignitatis l. 1. c. 1. fol. 21, & 2. fol. 29.*

k *Henry Stalbridge his Exhortatorii Epistle Iohn Ball his Image of both Churches.*

l *Magnum chron Belgicum Anno 1033. p. 374.*

sorrowfull at this newes, thereupon closed his eyes and would by no meanes open them untill the *Bishops*, of that Kingdome (mkneeling downe before the king in the fishes presence, had with many prayers intreated and obtained of the King that he should be sent backe againe alive to the Seashore. where hee had been taken. that God whose workes are incomprehensible might shew his nature and Acts. least otherwise a plague should there ensue, both to the King and his Subjects, which their suit the King had no sooner granted, but presently the foresaid Monster opened his eyes, giving great thankes as it were to the King, and especially to those Bishops.

In One Monster intercceeds for another safety, but did they ever so for a good pious christians life or liberty?

After with a Chariot being prepared to carry the Fish backe againe, the Fish in presence of an infinite multitude (of both sexes) ascending into it in a decent manner with the said Bishops, sate down between them like a Domestical tame creature enduedwith reason.

The Bishops whiles they were yet farre off from the Sea, descended out of the Chariot, and the Fish likewise comming downe from the chariot by himselfe, stood upon his feet and began to walke between two Bishops, putting one of his hands upon one Bishops shoulder. & the other upon the other Bishops shoulder, (so lovingly did these Monsters embrace on the other) as if he had been a reasonable creature, neither wondred he or was he moved with the tumult of the people. who flocked round about the, but walked modestly.

When he was come to the Seashore hee courteously beheld the *Bishops* and rout of people there present and craving leave to depart of the *Bishops* with all humility, by the gesture of his body, and obtaining it he thereupon went into the Seawater.

And going into the Water, on his feet as high as his belly (the Sea being hard by to deep for him to wade in. turning himselfe towards the *Bishops*, and people expending the end of this matter he bowed downe his head in a most humble manner. bestowing a blessing on them with his right hand in forme of a crosse. and forthwith descended into the depth of the Sea after which he was no more seene of any man.

Thus the Historian *verbatim*.

Now what should I make this strange dumbe Devill or Monster, in the shape, the habit and attire of a Lordly Bishop, so courteous loving, and familiar towards these Lordly Bishops. and they reciprocally thus to him, or what doth or could all this pretend But that Lordly Prelates with their pontificiall Masse-array, and mumming disguises are meere monsters in Gods Church, and for the most part as mute as this dumbe or other fishes in the Pulpit opening their mouthes wide oft-times. to bite. yea devoure their fellow Brethren, and Gods faithfull people with their teeth like so many ravening wolves or Sea Monsters. but seldome or never piously to instruct them with their diligent, pious, gracious preaching tongues, and that therefore they shal one day and I hope that day is now at hand,) with all their Anti-Christian Pompe. Pride, Vestments, Trinkets, and masking massing disguised, be eternally cast out of the Church of God, sent backe againe to (the Sea of *Rome*) from whence they came, and there so utterly drowned, that they shall never be seen nor heard of more in our or any other true Christian Church.

This hath beene already fulfilled, not long after the apparition of this Monster in (a) *Denmarke*, and most of the reformed *Churches* beyond

a *Christians* chron, *Saxonis* l. 11, p

the Seas, which cast out their Lordly Prelates, as meere Anti-christian, dumbe, mishappen, ravenous Monsters, devouring *Christs* deare flocke, and likewise in *Bistaie* among the Papists (o) where Bishops are so execrable, to the people, that they will admit no *Bishop* so much as to come among them or enter into their Territories, (such terrible monsters are they) insomuch that when *Ferdinand* the catholicke came in Progresse thither accompanied among others with the Bishop of *Pampelina*, the people arose in Armes, drave back the Bishop and gathering all the dust which they thought he had troden on and flung it into the Sea.

o Peter Heylins Geography. Edit. 3, p 55.

And certainly their late intollerable tyranny, pride, ambition, cruelty, oppression, covetuousnes, Poperie, secularity (for now they are altogether secular, not spirituall Lords, iniustice malice, persecutions, impieties, and monstrous prophannes, haue deservedly made our Bishops as detestable as execrable to all sorts of English men (who now groane and languish under these outragious dumbe silencing and silent Monsters,) as ever they were, or are to Biscaners, so as we shall doubtlesse shortly see their fatall finall ruine who now seeke nothing but the utter overthrow both of our Church, our State, and our Religion, as I will make good, at my uttermost perill, to all their faces, and prove it to their shame.

We know, that two of their Cathedrals, Ely & Chichester, where Bishop White and Mountague, two late Innouaters and Champions of the Prelates, Lord it, were lately shattered & much of them blown downe, and that the Bishop of Lincolnes chaire with the fall of his study at Bugden shattered all to peices, with a poore despicable instrument a suddaine unexpected blast of wind, all in one day on Novemb. 4 1636.

What is this and their present great wrath, and malice against Gods people: but a certaine prognosticke, that (p) their time and Lording tyranny is short, and their totall finall ruine neer at hand, though to carnall reason it seemes impossible: and that a suddain unexpected puffe of wind, (even the prayers, cries, and teares, of those many Godly Ministers, and poor christians they haue lately silenced, persecuted, oppressed, and still procced to vexe and greiue with all despite and cruelty, not withstanding all Gods plagues, all late discoveries of their vilenes, tyranny and injustice, shall shortly and suddainly overturn their Lordly Chaires, throw downe their Epicureous Sees, Dismount their mushrom Lordships, unexpectedly sprung out of the earth, the dunghill, and swoln so great with pride and ambition, that they will bee all head, yea heads and Lords over all, in Church and State affaires, and dash (q) these Babilonish brats of Rome in peices so as they shall never recover or get head againe.

p Rev. 12, 12.

q Psal. 137. l. 9.

In the meane time I shall pray and conclude all in the words of our English Letany.

From all our Lordly Prelates evill and mischiefe, from the crafts and assaults of the Devill, (who rules and workes both in and by them) from their wrath and unjust damnations, in any of their courts and High-commissions, meere Spanish inquisitions,) from all their blindnes of heart, their pride vaine glory, and Hypocrisie, their envy hatred, malice, and all their uncharitableneese, from all their sedition & privy conspiracy (with *Rome* Priests Iesuites and betweene themselves, to ruine, & root out our faithfull preaching Ministers and Religion, and set up popery) from al their false doctrine and Heresie, (both in Presse and Pulpit,) from their hardnesse of heart, against their poore persecuted and oppressed Brethren, against all Gods mercies, threatnings, Iudgements, and Plagues of late inflicted) and from all their contempt of Gods word and commande-

mandements, in suppressing the frequent Preachers, and preaching of the one, and most insolent violation of the other, especially the 2, 4, 6th Commandements, by setting up Altars, images, crucifixes, crosses &c, & bowing downe unto them, by idolizing their owne canons, ceremonies, and Romish Popperies, by maintaining the open prophanation of Gods holy Sabbath, with all Heathenish sports and pastimes, and spurring men on headlong to this sinne, and starving, murthering the very soules of thousands of Gods people, by robbing them of their spirituall food, and encouraging them to all sin and dissolutenes.) *t God Lord deliver us And let all the people say Amen.* t Psal. 106. 48.

FINIS.